We date from the First of January, 1601. This era is call the Era of Man (E. M.) to distinguish it from the theological epoch that preceded it. In that epoch the earth was supposed to be flat, the sun was its attendant Light revolving about it. Above was heaven where God ruled supreme over all potentates and powers; on earth ruled the Pope as the vice-gerent of God; below was the kingdom of the Devil, Hell. So taught the Bible. Then came the New Astronomy, the astronomy of Copernicus, Galileo and Bruno. It demonstrated that the earth is a globe revolving about the sun; that the stars are worlds and suns; that there is no "up" and "down" in space. Bruno sealed his devotion to the new truth with his life on the 17th day of February, 1600. During the 17th century Grotius wrote the first work upon international law.

Lucifer THE Light-Bearer

Our name, "Lucifer," comes to us from Astronomy. Its etymology: Lux (Lucis), Light, and Ferre, to Bring or Bear. It was originally applied to the Morning Star. To show how this illustrious name was bedimmed by theologians, see Webster's Dictionary, page 792—note by Henderson. See also page 1021:

"Lucifer" is in fact, no profane or Satanic title. It is the Latin "Luciferus," the Light-bringer, the morning star, equivalent to the Greek "Phosphorus," and was a Christian name in early times, borne even by one of the popes. It only acquired its present association from the apostrophe of the ruined king of Babylon, in Isaiah, as a fallen star.

As the night of theology wanes, and as the Daylight of Science advances the grand old name will regain its pristine significance. Again will "Luciferus" be hailed "Son of the Morning!" "Herald of the Dawn!" "Harbinger of the Good Time Coming!"

NEW SERIES, VOL. VI., No. 35. | VALLEY FALLS, KANSAS, FRIDAY, DECEMBER 21, E. M. 288. | WHOLE No. 281.

LUCIFER---THE LIGHT-BEARER.

PUBLISHED WEEKLY.

TERMS:

One copy, one year, -	$1.25
One copy, six months, - -	65

SPECIMEN COPIES FREE:

All letters should be addressed to LUCIFER, Valley Falls, Kansas.

No communications inserted unless accompanied by the real name of the author.

Each writer is alone responsible for the opinions, advice or statements made by him.

Entered at the Valley Falls Post-office as second class matter.

"FROM GREENLAND'S ICY MOUNTAINS."

[The *Harald and Presbyter* (Cincinnati) of last week speaking of "money for missions," says that "our church gave to its boards last year $2,933,296—nearly three million dollars." While it is not stated that all this money is for foreign missions it is presumable that most of it goes that way. To the consideration of all who think it their duty to give money for Christian missions in foreign lands I would recommend a careful perusal of the following poem reproduced from *Buchan's Journal of Man*. It was originally addressed to the missionary women of England by E. Nisbet.—ED. L.]

From Greenland's icy mountains, from India's coral strand,
Comes no distinct appealing to England's helping hand:
The poor, benighted savage, compelled unclothed to dwell
Without our cost-price bibles, enjoys life very well.

What, though the spicy breezes are very nice and dry,
And every prospect pleases a missionary eye?
In vain with lavish kindness the Gospel tracts are strewn,
The heathen in his blindness does better left alone.

A happy, soulless creature, he lives his little day:
Directly on conversion it seems ensues decay.
Why seek the cheerful heathen to tell him he is vile?
Ah! leave him gay and Godless upon his palmy isle.

From England's greatest city, through all her pomp and pride,
One bitter cry rings ever, unsilenced, undenied;
From Stepney's crowded alleys, from Bethnal Green's close lanes,
Men call us to deliver souls from the Devil's chains.

And women call—our sisters—blind, mad, with want and wrong;
They call on us for succor, poor, driven goaded throng.
By all their griefs and curses, by all our joys and prayers,
They call on us to save them from death-in-life like theirs.

Oh, woman, sister woman!—do you not hear the cry
Of those who sin and suffer—are doomed in life to die!
Of those whose lives are withered, whose youth is trampled down,
The victims and the scourges of every Christian town?

Women who have no chances, women with chances lost,
The outcast and the branded, the weary tempest-tossed;
These call to you forever—"Help! for in life we die!"
What foreign dreams can stifle that everlasting cry?

Preachers.

As to those other moralists called preachers, none of them have ever dared to preach against war. They declaim against the sensual appetites after taking their coffee. They anathematise love. They labor to prove mysteries of which they have not the least idea. But they are careful not to decry war, which unites in its manifestoes everything which the vilest perfidy can suggest, which exhibits the basest knavery in the fitting out our armies, and which in its plunder, violation, theft, homicide, destruction, and devastation, affords everything that is shocking in the most abandoned robberies. On the contrary, these good priests bless and consecrate the standards of murder; and their brethren, for the sake of money, chant Jewish songs when the earth has been covered with blood.—*Voltaire.*

FREE TRADE.

[The result of the late battle of the ballots in the United States of America, seems not to have been favorable to the hopes of those who work for "free-trade," or free exchange of commodities between men of differing nationalities. Notwithstanding this rebuff at the polls the friends of freedom and fraternity will still continue the discussion of basic principles touching this question. Again we make a selection from a little work that should be in the hands of every reformer, Heywood's "Free Trade."—ED. LUCIFER.]

TAX SUCTION.

Tariffites hold that enforced scarcity assures abundance, that we become rich by taxation. In the wartime Lowell wrote, "Taxes milks dry, but having things unsettled kills the cow;" people submit to be sucked in many ways because they fear break-up, "anarchy;" later they will learn that majority rule and taxes are unnessary. The few persons fattened by it try to think that tariff assures production. What say the facts? Judge "Pig-iron" Kelly says duty develops sugar; that the product is more and the price less than before our tariff drunk. In 1853 the sugar product was 440,324 hogsheads; 1861, 459,410; in 1875, 144,-146; in 1884, 179,431 hogsheads.† The largest sugar crop we ever had was under a revenue tariff, and it has heavily *decreased* under protection. In 1853 the duty averaged 95 cents per pound; in 1884, $1.95 a pound. In 1881, when the duty averaged $2.46 per pound, and when sugar should have been greatly "developed," the crop was but 122,082 hogsheads! We actually produced 160 per cent. more sugar in 1853, when the duty was 95 cents a than we did in 1884, when it was $1.95 a pound. The price of sugar has risen as the native product has decreased. So burdened are we with taxes that even the Hawaiian Islands are beating us financially. In 1884 our sugar crop was worth $43,921,169; on imported sugar we paid $47,500,740. We are now taxed over $70,000,000 annually to develop a sugar "infant" which thirty-five years ago was jocund under comparative free-trade. The English farmer gets sugar at three and a half cents a pound; the Iowa farmer pays eight and a half cents; our wheat in European markets must compete with wheat from India, where sugar is two cents a pound; thus are our farmers robbed on what they sell, and robbed on what they buy, by tariff-thieves. Why is this excessive tax on sugar contined? As a "protective experiment it has utterly failed, for the industry has declined" during the last forty-five years. An industry fifty years old, which now taxes us seventy millions annually to keep it alive, is an "infant" hardly worth raising; but that is the way Blaine, Harrison & Co., say we get rich by by taxation.

DO FIGURES LIE?

When St. Paul wrote to the Romans, "Let God be true, but every man a liar," he, unconsciously, gave tariffites license to twist figures into untruth. Will there be custom-houses, forts, arsenals in heaven? Shall we go hell-ward or heaven-ward is this the question? Unless he's drunk on "free whiskey" or partisan phrenzy, every man knows government is expensive hindrance, and that tariff-laws are costly fetters on Natural Rights. Abolitionists truly said, "Whoever puts one end of a chain round a brother's ankle, Fate puts the other end of it round the oppressor's neck;" to have genuine prosperity we must have, in Garrison's phrase, "Liberty for each, for all and forever." Truth is truth;* the old Whig party died in denying it, freedom-wise; perhaps the Republican party can resist truth and live, but I think not. Yet even otherwise level-headed business men, impressed with imperative "duty" to serve their country in Congress, † either deliberate lie about Free-Trade, or are so crazed, in personal ambition, that they can't speak truth. Never were duties so high as since 1861, and never did property so rapidly revolve into few hands; Boston drains New England; Chicago drains the Northwest; New Orleans drains the Mississippi Valley; New York, the great commercial centre, drains all sections. Labor Reformers well know that capitalistic manipulation of tariff, currency, land, bank, railway and other conspiring "law"‡ is the "causing cause" of the poverty of working people. Webster, Clay, Calhoun, the great trinity of forensic power in Congress, never were so false or foolish as to say that the felonious child of paternalism,* "protection," is defensible, in principle; knowing its centralizing, deadly drift, they at times favored it, *but only a temporary policy.* All the Republican Presidents, from Lincoln to Arthur, admitting that PROTECTION IS INDEFENSIBLE IN PRINCIPLE, *favored tariff for revenue only.* Aspiring plutocrats, in politics "for revenue only" to themselves and fellow-conspirators, are now fools or knaves enough to pretend that either rhetoric or figures can justify the present high-tariff as right or necessary. Slight knowledge of history, a little study of golden rules in ethics and and common honesty, would enable them to cipher, with some degree of exactness, on the great financial problem which now confronts the American people. Thanks to indwelling truth and harmony in the nature of things, and to the brave, far-seeing attitude of President Clevland in his December message, voters must now *do their own thinking*, and one of the two great parties stands where they can better afford to fail in facing a direct issue, than to succeed in dodging it. The Republican majority in the Senate will continue to play fast and loose relative to Tariff-Reform, it they choose to do so; but voters are now figuring for themselves on a question which pickets every cross road in these states with interrogation points; and candidates for Congress, as well as for the Presidency, must cipher intelligently and honestly, or hear, "BE NO OFFICER OF OURS."

*To say a thing is true in theory but bad in practice is a radical absurdity. Theory is the attempt of a man to learn general principles for guidance in his practical tasks. Practice is the test theory, and shows that the general principles have been either correctly or incorrectly apprehended.—*Prof. W. G. Sumner.*

†J. H. Walker, a fallen mugwump of Worcester, who now "puts up" heaps of money to get a Republican nomination to Congress, says:

"All thoughtful men know that the principle of free-trade is sound and ought to be acted upon as far as social conditions will admit of; and they also know that every man has a natural, inalienable right to life, liberty and the pursuit of happiness; and as far as possible, consistent with the public safety, it ought not to be abridged."—*The Moral Aspect of Protective Tariff, page 12.*

Yet Mr. Walker takes off his hat to himself in thirty-one octavo pages of profound, learned effort to *discount* this chunk of truth in his pamphlet! President Cleveland spoke straight truth and *stuck to it* in his last December message when he said:

"IT IS A CONDITION WHICH CONFRONTS US NOT A THEORY."

Mr. Walker supposes the Republicans of this Congressional District will swallow his dose of "literary" bosh and say, "We thank you" by nominating him for Congress; but the presence of John E. Russell, an unterrified Free Trader, in Congress shows that a Republican nomination is no longer equivalent to an election in this tariff-accursed district.

‡Liberty cannot long endure, in any country, where the tendency of legislation is to concentrate wealth in the hands of a few.—*Daniel Webster.*

*A paternal government is an infernal government. You cannot protect and protect equally; you must cheat on one side or the other. One will fare as the biggest pig in the litter does, another as the little pigs do; it is a struggle to get at the breast, and the weakest squeals. Under protection the great swollen interests of the country, already rich, already solid, already mighty in their power,—these will be foremost and most successful; whereas the feeble that need protection, if any do, have no champions, no political power, and must suffer.—*Henry Ward Beecher.*

(To be Continued.)

Give the priest control at the birth (baptism), at the wedding and at the grave (funeral) and you give him power to dominate the social life of the people.—Overmyer.

SOPHISMS OF PROTECTION,

And the Importance of Tariff Reduction.

AN ADDRESS BY B. F. UNDERWOOD.

[If arguments and appeals showing the dangers that threaten their material interests will not arouse the stupid masses to think and act for themselves, then their case is hopeless. For this reason we think our columns cannot be better employed than in showing the absurdities, the self-contradictions, the self-stultifications of the defenders of tariff legislation. We have quoted largely from Mr. Underwood on this subject, in previous issues, and now present to our readers the above-named address in full as delivered.—ED. LUCIFER.]

(Continued from last week.)

THE BENEFITS OF FREE EXCHANGE ILLUSTRATED.

There is one country with which we have almost absolute free trade, by treaty established some fourteen years ago. I refer to the Hawaiian or Sandwich Islands. Under the protective policy, to those 60,000 people we sold American goods to to the amount of about $450,000 a year. The total of our trade with the islands was less than $1,500,000 a year. British ships carried every article we bought or sold. Now, consider the increase of trade under the reciprocity treaty. In 1884 we sold to the people of the Sandwich Islands $3,000,000 worth of our goods, and the total of our trade with them was nearly $12,000,000. Of the articles carried between those islands and this country, ninefive per cent. were carried in American vessels, and all were carried in vessels manned by American sailors. Think of this increase of the sale of our manufactured goods in ten years from $450,000 to $3,000,000 per annum, and imagine what a vast increase would result from a similar reciprocity treaty with Canada, Mexico, South America, Japan and other countries.

This country has boundless resources and capacities that need to be developed. The way to develop them is to increase manufactures of every sort that we can produce, and this can be done only by increasing the demand, enlarging the market, removing our barbarous Chinse wall and trading with the world.

Senator Sherman, I am glad to say, is in favor of commercial reciprocity with Canada. He knows that Canada has lumber, minerals, salt, and all the products of the forest, the mine the quarry and farm in great abundance. Ohio sends to Ontario her coal in exchange for raw materials, which are fashioned over into other products by American labor, and finds the trade so profitable that he wants the fetters upon that trade removed. He says "I have traveled through a vast extent of that country, almost every part of it, and I would favor a policy to bring about international exchanges of the freest character possible, perhaps something in the nature of a Zollverein, to relieve us from establishing a line of custom-houses and fortifications along the border." Senator Sherman rightly links custom-houses, and fortifications together. Let him come out in favor of removing every impediment to trade, not only with Canada but with every other country, and he will do much to neutralize the influence he has exerted to keep up the evil system of protection.

THE FALL OF PRICES.

The defenders of a high protective tariff point to the fact that during the quarter of a century past, under the protective tariff, the average of prices has fallen. This, they say, is the result of the tariff. But in England, under the free-trade policy, the average of prices has also been reduced.

Blaine and his followers ascribe to protection what we owe to art and science and natural development. Every improvement in machinery, every useful invention, makes labor more productive and thereby cheapens the cost of production, lowers the prices of the articles produced and increases the purchasing power of labor. Science, too, has reduced the cost of transportation and increased the facilities for exchanging the products of labor, thereby reducing prices.

But for the high tariff the average of prices in this country and the cost of living would be much less than they are now. The tariff keeps up prices because it is a tax on the articles consumed. The tax is paid, of course, by the purchaser. If there were a protective tariff on *foreign labor* the effect would be to limit the supply of labor and to raise wages. But there is no such tariff! American labor has no protection, and has asked for none. The manufacturer, while protected from competition with the foreign employers of "pauper laborers," can, (if they don't come hither of their own accord fast enough to meet his requirements) send over for these same "pauper laborers," against comcompetion with whose cheap work, it is hypocritically said, the tariff was designed to protect American workmen. With free trade in labor, iron lords and mill owners want protection against competition in producing steel rails and woolen blankets. And this for the benefit of American labor!

(To be Continued.)

Remove the restrictions and human nature will assert itself in other ways than those of vice.—Dyer D. Lum.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

One good schoolmaster is of more use than a hundred priests.—Thomas Paine.

Happiness consists in the due satisfaction of all the desires—that is, in the due exercise of all the faculties.—*Herbert Spencer.*

Let us propagate morality unfettered by superstition.—Thomas Paine.

LUCIFER---THE LIGHT-BEARER.

VALLEY FALLS, KAS., December 21, 288.

M. HARMAN, Editor and Publisher.

OUR PLATFORM.

Perfect Freedom of Thought and Action for every individual within the limits of his own personality.

Self-Government the only true Government. Liberty and Responsibility the only Basis of Morality.

Owing to the absence of the editor at Chicago and the lack of ability of the "devil" he left at home, it will not be at all strange if the readers of LUCIFER find considerable to complain of in the way of typographical errors, but they may console themselves with the thought, "won't the editor give that proof reader H—— next issue?" "Allesame" we wish you all a very Merry Christmas and Happy New Year.

GEO.

SAMPLES.

All persons who may receive a sample copy of the LIGHTBEARER will please consider said copy as an invitation to subscribe. A trial trip of three month costs only twenty-five cents. Stamps taken in payment for trial subscriptions.

☞ In remitting money to this office please send by money-order, postal note bank draft or bank bills. *Do not send postage stamps* if any other plan is available. Silver coins, if properly secured in the envelope, come safe.

BOOKS, BOOKS, BOOKS!

The long evenings of winter are once more upon us. In making out lists of books for winter reading be sure to remember that LUCIFER is in the book business and can supply you with almost any book of a reformatory character at publishers' lowest rates.

On fourth page of this issue will be seen a partial list of the publications offered for sale by us.

HOLIDAY GIFTS

For Readers of Lucifer.

The practice now so general of offering premiums for new subscribers to newspapers can scarcely be commended. The inference, the presumption, seems legitimate that the publication that does this can be, or ought to be, sold for less money than is asked for it. In our own case we court investigation. Our papers use no patent insides or outsides—no reprints from plates—no types already set for a daily issue. Our advertising is of a character that brings but little money To experts in the business the wonder is that we can pay rents, buy material, set up and print so much every week at so little cost to the reader.

For once, however, we propose to go out of the usual track. We have on hand in office a considerable quantity of excellent literature that we should be glad to send out to appreciative readers. The winter evenings are long, and cannot be better employed than in storing the mind with useful knowledge, or in cultivating the poetic and imaginative faculties. Much of this literature has been donated by generous friends to the cause of Free Speech, Free Press and Inviolable Mail, and thus it is that we are enabled to be generous in turn. As the prosecutions against us, and which we are now compelled to fight in the courts, were begun with the avowed intention of crushing LUCIFER and destroying our business we think it quite legitimate and proper to use the gifts of the aforesaid donors for the purpose of keeping up the subscription list of the prosecuted paper to its usual standard, and if possible, to increase the circulation thereof.

For these reasons we herewith offer as a holiday gift any twenty-five cent book named in the column headed "Christmas Gifts," to any person who will send us $1.25 for a years subscription to LUCIFER, or $1.60 for a years subscription to LUCIFER and *Fair Play*. Also the same to any old subscriber who pays up arrearages and renews for a year in advance. In lieu of one 25 cent book the subscriber can select 25 cents worth of pamphlets and leaflets offered in the same list.

This offer will stand good till Jan. 15, '89, and will then be withdrawn.

The vital forces which pervade the universe are what the illiterate call God.—Prof. Draper.

NOTES OF TRAVEL.

The trip to Chicago was made without incident worth relating.

Leaving Valley Falls at 11 A. M. on Thursday, the 13th inst. I reached Kansas City at 5 P. M.—by way of Topeka and Lawrence. At 6:30 P. M. I boarded the "Vestibule" train—Chicago, Santa Fe & California R. R., and set out in the darkness for the great city by the lake. I had thought the cars of the Santa Fe Company, on their Kansas roads were models of beauty, elegance and convenience, but must say that they are far surpassed in these regards by the cars of the Chicago branch line. The reclining chairs are not only convenient and comfortable but luxurious to a degree that can only be understood and appreciated by actual experience in their use. The jar and noise of the train was so slightly perceptible that I slept most of the way from Kansas to Illinois.

On leaving home the weather was exceeding mild and pleasant for the season, but on nearing Chicago we found it had been snowing the day before, while not a cloud was to be seen in Kansas. I have been here four days, and in that time have had but few and very brief glimpses of the sun. Though not very cold the weather has been very disagreeable. Snow and drizzle by turns nearly all the time. Streets and sidewalks have been slippery and unsafe.

On arriving at the great city, I went at once to the Springfield Insurance Company, at 118 La Salle street, where I was most cordially welcomed by one of LUCIFER's most earnest and faithful friends, Julius Mark, who though not identified with the Chicago Secular Union, nor, so far as I know, with any other Freethought Society; is a thoroughgoing Secularist, Rationalist, or Naturalist. From his office I went to that of the *New Thought*, 675, West Lake street, and where I found the captain or that gallant craft busily at work getting the spars and tackle of his vessel in trim for the winter's cruise. Moses and Mattie Hull, as our readers already know, have lately moved from Des Moines, Iowa, to Chicago, where they are engaged to lecture for several Spiritualistic societies during the winter and spring months. Their paper, *New Thought*, is receiving, as we learn, the hearty support of the Chicago Spiritualists, and we sincerely hope that its editors and proprietors will never have cause to regret the removal to the great city of the Northwest. They have pleasant and commodious rooms for their office and will soon have everything in "ship-shape" to continue the battle against the errors, the shams, the despotisms of our time.

The Secretery of the National Secular Union, E. A. Stevens was found immersed in business connected with his office, at 16 Union Park Place. His greeting to the pilgrim from Kansas, was hearty and fraternal, far beyond the deserts of that individual. The work that E. A. Stevens has done and is doing in the way of organizing the Chicago Secularists, and in keeping up Sunday meetings every week in the year, would make a most interesting history if written.

(To be Continued.)

LETTERS TO A SISTER.

Law vs. Monopoly.

NUMBER TEN.

Dear Sister: Some time since in passing the window of a news depot my attention was attracted to a reproduction from some work of art in one of our illustrated weeklies. It was the figure of a young lady seated on a rustic bench, her hand resting on an open volume in her lap. Her face wore the look of quiet unconcern and conscious power, while at her feet crouched two monster lions. But the fierce aspect of their native jungle, the glare of their eyes so terrifying had given place to a mild and subdued look, showing that the lady was master of the situation. It was very suggestive, and I said to myself, knowledge is indeed power. And I thought of the "lions" of our society who prey upon female virtue, and I said it is ignorance alone that allows these brutes to roam our streets unchained. Give our girls the proper education and these libertines, like Othello, will find their "occupation gone." Pope has said "The proper study of mankind is man," and as P. T. Barnum remarks, "man embraces woman," let us take up the study of the sex and discover if we can why she should not equal in every respect her brother man. Let her assert her independence. Let her cultivate the ego, or selfhood, of woman.

Tennyson says:

"Woman is not undeveloped man
But diverse: could we make her as the man
Sweet Love were slain."

And the poet was right. She is not "undeveloped man," but simply undeveloped woman. Let her grow; let her develop. She is entitled to all the liberty that man possesses. Never fear that liberty will "make her as the man." Her nature is indeed diverse. About as like man as the positive is like the negitive end of the magnet.

"She fits herself to man
Like perfect music unto noble words."

But there must be perfect equality else the music will not be "perfect" nor the words "noble." "Sweet Love" is the very child of liberty. It is only Lust that will be slain. Woman is the complement of man and should in all respects be her equal. Is she less strong? She has been reared in the cellar. Is she less intelligent? She has been bound down to one occupation—the servitude of man.

Mr. Heywood says, "By whose decree is one immortal being inspired within, and made a martyr to the private interests of another? We have no fears that dowered with liberty she will be less feminine, for nothing unwomanly can prevail among women!" More respected in a workshop or counting-room than in the kitchen, a girl acquires character and self-control in proportion as her sphere enlarges. This animated beauty-and-use has laws, tendencies, and a career of its own. Superstitious bats may denounce the rising sun as a "reform against nature," for night is their day, but rose and violet welcome light and are adorned in its redeeming presence. As we do not find two hills without a hollow between them; so two intelligent beings however loving, cannot abide together in healthful peace unless the separate, intact liberty of each is perpetually held inviolate. To commit one's self beyond recall to a finite being, for any purpose whatever, makes unitary concord impossible and undesirable.

One of the greatest obstacles in the way of obtaining the attention and investigation of honest thinkers is the seeming danger of removing the protection of the law from our homes.

"The dearest spot on earth to me
Is home! sweet home!" or ought to be.

But does the "protection of the law" make homes happy? or keep them so? Does love require the chains of law to hold its subjects together? Does obliging the husband and wife to live in "holy wedlock" produce harmony and love? What does the law do? My neighbor, an ignorant German girl, coming to this country "the land of the free" met, loved, and married, only to find, alas! that she had secured a brute, a drunken master, who often demonstrated his authority by the aid of a club. At last owing to the birth of a child she could no longer support him, and he left "for pastures new." After a time, thinking herself well rid of the brute, she met and married No. 2. Here is where the beauty of the law comes in. No. 1 suddenly turns up, has her arrested. She is sent to the workhouse three months (owing to her ignorance she is let off with a light penalty), her infant child torn from her arms is sent to the poorhouse. Of course it dies in a few days. Well, at the expiration of her time she returns a wiser, if not a better woman. She is now living with No. 3. That little formality, the marriage ceremony, was dispensed with. She rented rooms and took a boarder. Of course she has no "moral sense," but, would you believe it? her home is the perfect picture of harmony and content. Her boarder, a sober and industrious man, proud of her appearance acts the lover-husband, and but for the recollection of her murdered babe she would be perfectly happy.

Mr. Ingersoll has said, that woman should have all the rights of men and more, the right of protection. I admire the colonel's gallantry and good intention, I protest against any partial protection extended to woman. Perfect equality should be her demand. Protection savors too much of possession. Let her learn to protect herself. Mr. Darwin has shown us the evils of protection in the animal and vegetable kingdom. It tends to create an inferior class, and woman is a good demonstration of the law. She has been under man's protection too long. "Surrendering virgin liberty she enters his legal cage; the blooming maiden, quickly scorned when not adorned" is now the worn and faded wife, in the back yard of his affections."

Another bug-bear in the minds of our would be saviors of society, is the terrible idea of Free Love. They have about as correct an idea of Free Love as our politicians have of free trade. Both seem to be regarded as a sort of "tariff for revenue only." "In the distorted popular view," says Heywood, "Free Love tends to unrestrained licentiousness, to open the floodgates of passion, and remove all barriers in its desolating course. But it means just the opposite; it means the *utilization of animalism* and the triumph of reason, knowledge and continence * * * To say that every one should be free sexually is to say that every one's person is sacred from invasion; that the sexual shall no longer be a savage, uncontrollable usurper but be subject to Thought and Civilization."

Of course all will admit that love, to be love, must be free. That you cannot force a man to love, or hold him there, when the object of his affections becomes unlovable, and is it best that we should endeavor to do so? "The marriage law," says Leo. Miller, "denying love as the basis of marriage says to the parties in effect whether you love each other or not is immaterial. You can marry for money, marry for a home, marry for spite, marry for anything you like, only marry, and you shall have a license to prostitute your souls and bodies *ad libitum*. On the other hand, the divorce law by refusing to recognize the absence of love, as cause for divorce, especially enjoins and enforces upon the parties the obligation to live together in a state of prostitution and lust. What infinite impiety and blasphemy to call such a system of marriage sacred and divine! Is it strange that even loving hearts caught in its meshes, so often find it the grave of their love? And here is the source of human life from whence the world is peopled! No wonder the face of society is blotched and distorted with monstrosities of brutality, vice, and crime. The laws of generation are perverted. Children are ushered into existence that were 'conceived in sin and shapen in iniquity,' and they grow up to crowd our asylums, our pauper houses, our criminal courts, jails, brothels and prisons * * * I could show by argument and facts the most conclusive, that conjugal unions, dissoluble at the will of parties, would be much more lasting than legal marriages; and that the inconstancy and libertinism so prevalent among married people, would be almost unknown under the adoption of a system of nuptials in harmony with the principles of Social Freedom. Those who imagine that social freedom means licence and promiscuousness in sexual relations, have as little knowledge of the subject as the Athenians had of the philosophy of Socrates, when they put him to death as a 'corruptor of youth' or as the Pharisees had of the religion of Jesus, when they nailed him to the cross for sedition and blasphemy."

Yours,

A. L. BALLOU.

Buffalo, N. Y.

THE SOCIALISTIC VIEW.

Simpson to Rinctum.

I dont want to step in between Rinctum and Wakeman, because the latter is suffering from such an attack of big-head since he received that flowery epistle from Ingersoll that he doesn't know how to be civil, and a priest of the religion of humanity with a big aching, sore-head, who backs up his abusive argument by referring to the "authority" of Van Buren Denslow and Robert Ingersoll isn't worth bothering about. Let him froth, and go soak his heated head.

But I don't see why Rinctum as a socialist is so concerned in this free trade discussion. From a trader's point of view his argument is conclusive against all the tariff robbers who plunder the minority in "the interest of humanity." But Rinctum is a socialist, and when he assumes that what is good for the manufacturer is good for the workman, he seems to overlook his socialistic axiom that society or the nation is divided into two classes—the exploiter and exploited; the laborer and the capitalist, and that the wages of the laborer are regulated by the iron law of wages. From which it follows that a policy *may* benefit and yet make scarcely a shadow of difference to the laborer; that free trade like any other bourgeois scheme for improving the condition of the working man, such as savings banks, cheap restaurants, free concerts and free lunches, is a cheat.

If the working man had entire control or disposal of his labor product, and if he traded immediately, either individually or as an associated member of a voluntary association with other foreign individuals or associations then he would have all the benefit of this "free" trading. But he doesn't do anything of the sort, he simply sells his labor time to the capitalistic producer, and his labor products are appropriated by this class, who dispose of them according to the laws of the market, and appropriate the profits.

To accept the bourgeois free (?) trade argument that it is for the benefit of the laborer and to extend our markets is to accept Edward Atkinson's theory, that by increasing the product you increase the wages, because the laborer gets 90 per cent. of everything on earth. It isn't true. Only in a very indirect sense, so indirect indeed, that it is not worth considering, does it concern the laborer whether the market is broad or narrow. The interest of the usurer and the borrower out west is the same. The bigger the crop the better the chance of the one to pay and the other to get usury.

Wakeman, Ingersoll and Denslow believing that the capitalistic system of robbery is in the "interest of humanity," and that the interest of humanity, is to be discovered by majority rule, are on many points consistent; but for Rinctum, a Socialist, who knows, and is able to prove that the capitalistic system is robbery—to bark up a tree about free trade is an inconsistency.

When we shall have abolished all privileged classes, when we shall have free trade in banking, free trade in land, and free trade in producing and exchanging, then it will be true as Rinctum puts it, that "whatever is true of an individual trader is true of a nation of traders."

But our work now as socialists, is not to extend "our" (?) markets in the interest of a lot of traders, but to extend education on the industrial question; teach the voting simpletons that voting for free trade or protection is a waste of energy. When a protectionist "authority" says that to increase the profits of the manufacturer is to increase wages let us refute that error, and when the free trader says that cheap products means easier living, let us refute that, and when the Protectionist and the Free Trader pool their issues against the Socialist in his attack on their pet lie that the interest of humanity depends on a system of rents, profits and interest, let us make common fight against them both, and teach the truths of Socialism.

A. H. SIMPSON.

HOW HE RESPONDED.

"O God", she cried, in accents wild,
If I must perish, save my child," * * * *
At dawn a traveler passed by;
She lay beneath a snowy veil;
The frost of death was in her eye;
Her cheek was cold and hard and pale—
He moved the robe from off the child;
The babe looked up and sweetly smiled.

—*Lost In The Snow.*

I also will laugh at your calamity. I will mock *when your fear cometh.—Bible.*
Belief in a cruel God makes a cruel man.—*Thomas Paine.*

The proem done, please let us ask,
Was her petition answered true?
Did not that warm, maternal clasp
That infant save? What did God do,
Upon that frosty, ice-bound wild,
But snatch the mother from her child?

Why did he not a "traveler" send,
At night, and not at dawning day?
Why did he not *his* arm unbend,
As she a dying sufferer lay,
Or guide her through the blinding gale,
To her warm cottage down the vale?

Why not some St. Barnard dog
Scent out the precious life e'er lost?
Did God prompt this, in fair or fog,
Our faith in him had ne'er been crossed;
Then would he furnish ground indeed
That he can render help in need.

Thus ever does it seem amiss,
That, God "almighty and allwise,"
Could look upon a scene like this,
And hear her loud, heartrending cries;
Nor e'er go forth like a man true,
Or tell a neighbor what to do!

And thus 'tis now, as ever 'twas,
The Fates move on cold, heedless, blind,
And make us sports of Nature's laws;
Hence, what avails, tho' e'er "so kind,"
A God whose powers from him flee,
The moment those most needed be?

Or, if all powerful the same,
And yet he does not act aright,
Is there not still grave cause to blame
His want of exercising might?
In "man's extremity" most dear
"God's opportunities" appear!

Ah! true it is, he helps us most,
Aye, only when our strength is stored;
And that, outside of this, no ghost
No goblin howsoe'er implored—
Though loud we cry and long we seek—
Can lend a hand, when we are weak.

When least we need his aid, it seems,
He shows his power from on high;
But when our fates are naught but dreams,
We fail to find his presence nigh;
He's like the cops whose sly shrewd way
Is "total absence" from the fray!

Thus when the mother stiff and still
Lies buried on the snow-clad plain;
Or sailor with contending will
Is bosomed in the briny main,
God kindly sends "a stranger" round,
To tell where our dear dead are found!

"There is no God!" no spook like this,
A great coarse man "somewhere about,"
Who never deigns, the weak to kiss;—
God is within, and not without,
The noble mind whose aims are high;
God is no phantom in the sky!

ZOA TOPSIS.

Self-restraint in marriage is more the exception than the rule.—Clara Hoffman.

☞ When writing to this office whether on business or for publication be sure to write plainly. Don't use pale ink or poor pencils. The printer does not object to manuscript written with a pencil provided the writing is *well done*. When pencil is used the paper should be *soft*, and not too thin. Deciphering and fixing up bad manuscript so that the average printer can manage it, takes up a large part of the editor's time and is very trying to his patience. Many an otherwise meritorious article is laid aside "till a more convenient season," and never sees the light of day, simply because of poor penmanship paleness of ink or poor pencil.

Mary to Elmina.

Elmina says "Mary thinks I repel the spirits, but every medium I have visited told me they swarmed around me in crowds." Very likely! I have known flies to swarm about canned meat and fruit without being able to reach it.

Not that I would be understood as affirming that Elmina's condition is analogous to that of the canned "goodies," but upon the supposition that she is really honest and wants evidence that man lives after the dissolution of the physical, as she claims, I can account for the failure of her "thirty odd years of investigation" in no other way, though possibly it may be a little of the credulity of skepticism rather than of faith in me in her investigations (?) that leads me to try to account for her failure in that way.

I am aware that there are persons who seem to repel the phenomena and others who seem (unconsciously) to incite it, but really judging from my own experience I cannot conceive it possible that any one could search so long and so honestly and find "absolutely nothing"—nothing but fraud and some trifling little tricks that she could imitate with a little practice. (I quote from memory, having sent away my paper). It seems to me the physical phenomena is inexplicable upon any other hypothesis but the spiritual one, while the mental phenomena is still more so.

Dr. A. B. Dobson of this place, gets raps which are beat to the tune of Yankee Doodle, and other tunes also, I believe, just as a drummer would beat them upon a drum, the doctor standing at arms length away from the table and holding his hand two feet above. I submit there is intelligence in that and no possible chance for fraud. How does Elmina account for it?

To the unthinking mind! the phenomena occurring through Lula Hurst, (mentioned by Mr. Hutchinson) a slightly built young girl whose waist may be spanned by a good sized pair of hands, may be of no special interest, but I would like to see Elmina imitate it with any amount of practice; and certainly no honest reporter who had witnessed it as I have, would cry fraud or deny the facts.

Relative to the mental phenomena, to begin with a trifle here and now, Dr. Cooper to whom I referred in my last letter to Mr. Harman, a few days since was suddenly seized with an impulse to go to a neighboring station, following which and finding himself among strangers as he supposed, it suddenly occurred to him that a Mr. T. whom he had met some months previously lived there, and that he would call upon him. Mr. T. upon hearing and recognizing his voice exclaimed, "oh! I am so glad you have come, you are just the man I want to see." Mr. T. had been afflicted with an ugly excrescence upon one of his eyelids, and having it removed the operator had injured the eye and left it in a very bad and painful condition, so that he was likely to lose it.

Dr. C. treated and saved the eye, and while doing so Mr. T., who was clairvoyant as well as clairaudiant, remarked "why, there is that Indian again. He has been here twice before, recently," and then went on to relate that once when he was nearly distracted with pain and loss of sleep the Indian had said to him "me put you to sleep," and he had replied "no you can't." "Yes me can," said the Indian, and "no you can't," again replied Mr. T. The attendant hearing no voice than that of Mr. T. and thinking him flighty stepped up and put her hand upon his head, whereupon the Indian stepped up and placed his hand upon her shoulder and almost immediately he fell asleep. Dr. C., who had frequently seen the Indian before, said it was one of his guides and he had undoubtedly impressed him to go there. Only a trifle and very untangible and unsatisfactory you will say, and I shall not dispute the point.

A few years ago a little ten-year-old niece of mine saw in a vision her younger sister and brother laid in a coffin, one immediately after the other, and herself hovering over it. She related it to her mother, after which it seemed to have entirely passed from her mind. Six months later the little ones passed over within an hour of each other and the elder one just escaped—"hovered over" as it were. None of us thought to connect the two incidents until it had all passed. Coincidence! you will say. Very well. I can give you enough of such coincidences to fill a small volume, some of which are so accurate as to preclude the possibility of guess work.

A good orthodox friend of mine who did not know at the time that I was a Spiritualist, and who would have been badly frightened had she known she was giving me spiritual phenomena, related that one night soon after retiring she heard something fall heavily to the floor, and getting up to see what caused it could find nothing (like Elmina) getting back into bed and composing herself again for the night she heard the same sound again. This time she lit the lamp, though the moon was shining brightly in at the window, but could find no cause for it. Still puzzling over the matter she retired for the third time, and finally was just passing off into a doze when she heard the noise for the third time, and this time saw apparently her youngest son[who was away at school, and an elder one, who was over the other side, standing together, the elder one trying to assist the younger, who kept falling down, to stand.

Immediately she conceived the idea that something was wrong with her boy at school, and whould have taken the train the next morning for the college had it not been for the ridicule and superior wisdom (?) of other members of family, who explained to her that her son had just been home on a visit, and left in the best of health, and that he was only a short distance away and among friends, who if any thing had happened would certainly let her know.

She "listened to reason" and failed to take the only train that could have taken her to her boy, (the connections being bad) before he breathed his last. The cherished son had fallen on the ice and injured himself internally, and his friends not thinking it serious had failed to telegraph until too late. Coincidence! again cries the skeptic, but I incline to the opinion that the skepticism which tries to account for the infinite phenomena of that kind in the world's history upon any other than the spiritual hypothesis, exhibits more credulity than any Spiritualist that I ever came across, credulous as some of them are.

A good illustration of that sort of credulity is Elmina's double brain theory. I relate these things, not so much for Elmina's benefit as for others, for I am satisfied they will be of little interest to her. I told my spiritual friends when they were raising a contribution to send Elmina on her tour of investigation that it would be useless. I have been in the habit of reading her criticisms upon "spiritology" for years and sometimes felt like replying to them, though I have generally been more amused than disturbed by them. I never try to convince such skeptics as she is. They have their missions, a part of which is to call out the facts for the benefit of others.

M. E. Preston.

The free school is the promoter of that intelligence which is to preserve us as a free nation.—U. S. Grant.

"What Shall we Do to be Saved?"

My Dear Lucifer: The one redeeming feature of wretched humanity is their readiness to forget their own sorrows, and upon the impulse of better nature fly to the relief of their fellow sufferers.

The following plaint comes to us laden with an undiscovered and overshadowing sorrow. There is just enough of concealed suffering in its tone to weaken the tenderest of sympathies. Hear it: "There is in many parts of Chicago, on Sunday, an organized effort to teach children that there is *no God! no hell! no bible, no church, no good! and no evil*"—or Devil, as the case may be. (And Dear Editor if you think it will serve the cause of a better understanding of human relations, you are at liberty to print the complaint in full.)

But for us we must and will have our God. In fact we've got "him, her or it," and we doubt the ability of any cross-eyed son of Lucifer to take him, her or it away from us. and as for our Hell! we've got that sure! We keep a "ready made" one on hand and our wife and hired girl know it. And as for bibles we retain a strong grip upon one of the old original, one that's got the "Picters" in—our great, Grand Dame Eve, for instance, sitting on a wash bench under an apple tree, trying to work a Philopena on "her old man," under very suspicious circumstances; Mr. Moses receiving a statement of account out of the airy spaces upon grave stones, borrowed from the nearest planet, C. O. D.; Daniel, the Lion tamer, giving points to Phineas T. Barnum, Esq., Schadrach & Co., Fire-eaters; Sword and Serpent trick before Mr. Pharaoh and family; Hand Writing on the Wall, respectfully dedicated to Mr. Anthony Comstock, of New York; and many other historic efforts—all of which we propose to hold on to. Besides we have our Zend Avesta, Shasters, Koran, Oahspe and Mr. Brown's Bibles, all of which we intend to keep in stock, and for sale, all interdictions of communists to the contrary notwithstanding.

As for chuches, we hav'n't sufficient capital to carry them in stock. If, however, we had the money John Wanamaker paid to Mat, Quay the other day, for a plot of ground-stock in Ben. Harrison's patent Presbyterian Cabinet, we would have one before the sun set on our Thanksgiving Turkey.

And as for Good and Evil, our old school-master taught us that they were simply terms, relative terms, and no one need be afraid of them. But as we said before, these things have long been a part of our stock in trade, and we intend to keep them, at least, for our own personal behoof and benefit, * * * * But ——*, we are not yet fully advised as to the best method of compelling our neighbors to keep them in stock, or on hand to loan to the Heathen. But like the editor who puts forth the alarm, we know there must be a way, because as he says, *"if there aint any laws for it we can make some."* Of course we can! They dont cost much—"two for 5 cents," in any respectable State in the Union.

Besides there's a fair business chance, if our friends will hold on to their Gods, Heavens, Hells, etc., until the morals of the new administration are all counted—to get in on the ground floor, and work up a "trust" on the whole concern, and "be damned," to all outsiders! whoop la! gracious to Moses!! wouldn't we "down 'em" though? We should have them on a dead flat, for we would have a *Law* worked through every State Legislature supplementary to the Comstock code, compelling every family to keep a supply of Bibles, Heavens, Hells, etc., and they couldn't get a Damned Hell, Bible, or even Prayer Book, without our working the "Trust" racket on 'em!

We shall wait with breathless interest the action of the New Spiritual Cabinet upon this great national issue.

Elam E. Lamb.

[The following is the "plaint" referred by Brother Elam.—Editor Lucifer.]

PERVERTING THE YOUNG.

Yesterday's issue of the *Chicago Morning News* [Nov. 27, 1888,] contained another and more detailed article, showing that there is in many parts of Chicago on Sunday an organized effort to teach children that there is no God and no hell, no bible and no church, no good and no evil; and that our systems, our ideas, our civilization, and our government are so many lies pure and simple. In other words the anarchists have established Sunday schools wherein the boys and girls that they can reach are to be brought up primed for the "social revolution," and made ready for the cataclysm which the malcontents wish to bring about.

This is a matter which merits very careful consideration by the people of this city. Is it public policy to permit a class which finds itself in causeless and foolish revolt against society to arrange for its own perpetuation? Shall we permit anarchy to propagate itself among the young and the unthinking? Are we prepared to have a hostile party educated in the midst of us and prepared by all the sophisms of the demagogue for future riot and disorder? The danger to American institutions will always come from within—never from without—and when we see this hostile element deliberately preparing to hand down its fancied grievances and its possibilities of disorder to a new generation, are we to stand passive and wait until the youth has been poisoned and the continuance of the anarchic folly guaranteed? Are we to invite disaster? Are we deliberately to fold our hands while the enemies of our social order and political ideas are recruiting their ranks from the children of the city and preparing for us a legacy of insecurity, disturbance, and possibly bloodshed?

Surely our laws must be able to meet this menace. If our civilization has within itself vitality and virtue of self-preservation there must be a remedy for so threatening a disease.

We commend these anarchist Sunday schools to the close attention of the state's attorney and the police. They have distributed venom enough. They have worked harm enough among the young. If there is law in the land to force these public enemies to desist from their treasonable practices that law should be sternly and sharply applied; if the law does not exist the time is ripe for its creation.

A free government and the deliberate and disloyal training up of enemies to a free government cannot go on together. One or the other must stop. We do not believe that a handful of wretched alien conspirators can prove themselves stronger for attack than our system is strong for defense, but we are certain that we are gaining nothing by delay—that there is no good to be found in the perversion of the young—that the time to assure our future is not to-morrow or next year, but now.

"What's to be Done?"

This is certainly the most important question, as in all reformatory movements, so also in regard to the reform ing of the present marriage institution, to the divesting it of its *immoral* features. I know very well, it is easier to tear down by caustic criticism than to build up; but the difficulties of the latter operation need not deter us from attempting it. The conviction of its urgent necessity for the salvation of mankind will urge us to bring all our wisdom and all our energies to bear upon the solution of this problem. It will be conceded that the task will be found considerably easier if some preliminary work, some laying of foundations for the new building by previous reformatory workers has been done, and also if we, finding that to be the case, continue our work upon their foundations.

As I said in a former letter, a fundamental error in the marriage institution is the mixing up of the economic, the business aspects or features with the romantic, poetic, erotic features. It must then be reasonable to strive for such alterations in the marriage arrangements as will bring about a separation of these two clashing features. And I think I can point out such a way, viz:

It is the securing of an independent, absolutely safe home for every woman that is about taking maternal duties upon herself.

It is not difficult to perceive that woman's sexual slavery was brought about at all ages and in all parts of the world, and is still kept up everywhere, compelling her to look up to man for a support, for a home for herself during her most helpless period, and for her children. And on the other side, by this economic dependence of woman, man was and is still kept on that lower moral plane on which he looks upon the wife and her children as *his property*. The importance of the economic reform of the marriage institution has fortunately been realized by the most intelligent and influential people outside of the special reformers, and in consequence a great may laws promoting the wife's economic independence have been passed by the different legislatures. I have reference here to homestead laws; to laws securing to wives their own earnings, etc.

Now all that zealous reformers have to do is to see to it that the law givers continue to build upon these foundations. But after all, the law-givers can only perform a small part of the work, in fact, what they can do consists more in tearing down, in undoing, the work of barbarous ages. The chief work must be done by the enlightened men and women themselves, by voluntarily making proper economic arrangements, by setting such noble examples induce the less enlightened to follow them, and thus create a public opinion in favor of this reform.

There will, no doubt be many different ways found to accomplish the desired results. I will here point out in a few words what will be the final outcome. Every marriageable woman willing to bear children will then have a homestead given either by her parents, or by the prospective father of her child, or by an insurance company (mutual or otherwise, as it is done in Europe in many cases), or by a township, commonwealth, community or co-operative association, or also, perhaps by church organizations (as soon as the churches have commenced to realize the importance of this reform and to fear that neglect in this direction might make them lose their chief supporters—the women).

And this homestead will be made in the social organization of the future absolutely inalienable; the mother will not be exposed even to the risk of being deprived of it by the tax-collector. And not only a home will then be supplied to her, but also, when needed, a support will be given to her—not as a charity, not as a bribe of a lover, but as a duty society owes to her as a mother. Woman cannot be too cautious in her acceptance of material aid from lovers. She has to avoid even the appearance of granting her sexual favors in exchange for home or a support. She must frankly acknowledge from the very outset that she enters upon marriage exclusively from love; but that at the same time she owes to her prospective offspring a home and a support which must be secured beforehand. Alma S.

Macon, Ga., Dec. 2, 1888.

Is there Too Much Law?

Editor Lucifer: That laws are not generally respected but habitually violated argues either too much law or too little appreciation.

If it can be demonstrated that there is too much law, then of course repeal is in order, but if too little appreciation then education is the proper remedy.

There is no lack of doctors, but they differ; and who is to decide between them? I, say the Anarchists; I, say the disciples of Henry George, and I, say the clergy, in full chorus.

There seems to be but one point of agreement, and that is that there is something wrong.

Now the serious question is: What is the cause of the ever increasing Social unrest?

My answer is that Society is perturbed naturally and *necessarily* because it is not organized upon a social basis, and from no other cause.

At the commencement of the human era, Society did not exist, but individuals only; and from individuals, has come the existing civilized Social organism.

Thus we see a social body existing upon an individual basis. Why is the civilized and Christian world strengthening its defensive positions and increasing its armaments? Why simply because it is not united in interest; it is a family composed of many nations, each of which has separate interests to promote, and a war of interests leads to national war.

The machinery of government must be placed in the hands of some individual or some class, and the individual or class thus clothed with power to make laws, having interests of its own to subserve, will, and do, make and execute laws in the interest of the governor and against the subject.

The trouble is not that we have a government, even a paternal government, but the trouble is that the machinery is run in the interest of a class and against the body of the people.

If there was no private interest there would be no motive to induce monopoly or class legislation. If there were no laws enacted by legislators except such as were in accord with natural justice and social law, there would be no fault found with government, and there would be no Anarchists.

It is not therefore with government that people are justly complaining, but the abuse of its powers.

The first permanent forward step in the direction of social reform and social harmony is the organization of the productive industries into an industrial system wherein there shall be no interest other than common interest.

There is only one essential condition to social order and social harmony, and obedience to social law is that condition.

Society should learn first, that there is a social law, and second what are its requirements.

It will be found that the competitive wage-labor profit system is opposed to social law, and that while that system is in force social harmony is impossible.

The several organs or departments of labor should co-operate and work for the common and equal interest of all its members.

Competition must give way to co-operation and to effect the change, legislation is necessary, and the necessary legislation involves a consolidation of the wage workers into a compact political body.

Wage slaves, if you would be free, stand together and vote as a unit on all measures wherein your interests are involved.

Politically united, you are invincible, but divided between several parties and factions you are mere puppets in the hands of political schemers who use you to rivet the chains on your own limbs.

Haskellitate, N. Y. A. H. Phelps.

Adams to Wakeman.

Editor Lucifer: Possibly Brother Wakeman's contempt for skulking free traders is so great that he will designate me as a cross-eyed, bench-legged flea following at "Rinctum's" heels with a lot of interrogative growls—nevertheless I hope he will explain so clearly that even beginners in the search for knowledge may be enabled to realize the difference between free trade in the Netherlands and elsewhere previous to the time that it "was not free trade in our sense."

When and how did the word free trade change its meaning?

Does a tariff for Protection require that the highest rate of duty be levied upon the necessities of life and the lowest rate upon the luxuries? If so, why?

Is quinine admitted free of duty? if so, is it beneficial to any one, and to whom?

Is there free trade between the Sandwich Islands and the United States? if so, why is it beneficial to the laboring class of this country?

If it is beneficial to the masses to admit Sandwich Island sugar free of duty why not admit Cuban sugar free?

Was iron manufactured in Massachusetts in 1702 (see Bancroft's history U. S.) without protection? if so, why does it "need" protection now?

If 17 per cent. (average) tariff is "good" for the laborer why would not 147 be better?

If our manufacturers *need* assistance in order to enable them to compete with foreign pauper-made goods, would it not be reasonable and just to pay them the *necessary* bonds in cash raised by a direct tax?

If a direct tax was levied for the purpose of paying American manufacturers a bonus, how long would it require to enable the people to realize that a "Protective Tariff" is a gigantic fraud?

Yours for bottom facts,

Jas. W. Adams.

Mulberry Grove, Kan.

How to Get Rid of It.

Rockaway Journal.

Pay off the National debt. Provide for the national defense by properly fortifying the coasts. Build an efficient navy. After all this is done, count up the balance of the surplus and see what it amounts to. Will it be enough to endanger the prosperity of the country or the stability of the government? And isn't this a good way to get the money into circulation and benefit the workingmen?

Commenting on the foregoing the *Tax Reform Advocate*, of Brooklyn, New York, says:

"Pay the debt; never mind arrangements that have been made to extend and make light a burden that it is very doubtful should have been imposed upon us. Fortify the coasts; never consider the folly of our fearing invasion. Build and maintain a costly navy; never allow that it must be as useless as expensive. Only spend the surplus, get the money into circulation, and benefit the workingmen! What a scheme to be set forth by a Democrat! Tax the people all they will stand, especially in a way which allows mine and forest owners and monopolistic manufacturers to rob them of five dollars to every one that they are taxed; take part of the funds which represent the alread curtailed portion of our annual wealth production which they receive, and distribute the money in absolutely unproductive channels. To what miserable and disreputable devices are led men who scramble in the wake of the editor of the *Sun* and his office oat!"

"Pay the debt," fortify, build ironclads, dig canals, anything, everything to get rid of the surplus—if you must reduce it—only don't, as you love and respect the poor workingman, don't do anything to reduce the dividends of the big capitalists engaged in mining, lumbering and manufacturing.—*Hayes Valley Advertiser.*

The Tariff and the Trusts.

Tribune (Rockville, Ind.)

Nearly 40 per cent. of the farms of Parke county are mortgaged. State in dollars and cents how much the tariff benefits the farmer.

Bought a reaper for $140. The commission of different agents is $25; the same reaper sells in England for $100. How much did it cost to make it?

James has $1 and John is dead broke, and they are both out of sugar. Between them they buy a dollar's worth, which they divide equally. The same sugar sells in England at twenty-eight pounds for $1; how much does each get?

A farmer brings 100 pounds of wool to market and invests it in woolen goods; does he gain or lose by the operation?

A type founder makes 100 pounds of nonpareil which he can sell for 46 cents a pound and make 20 per cent. He goes into a "trust" and sells the type to a country editor at 64 cents a pound. How much does he make? Answer, $27.20. But as the editor advocates "protection" this is all right.

I owe one man $245; another, $325; a third, $187; a fourth, $96; how much do I owe? Answer, $853. I pay one dollar for 50 cents worth of sugar, $30 for a suit worth $18, $25 for a carpet worth $14.50, $64 for type worth $46, and so on through everything I buy. My income is $400 a year and taxes $20; how long will it take me to pay the $853?

The manufacturers of the United States in 1880 made 37 per cent. on their investments; the farmers made 3 per cent. What is the difference?

Some Facts.

Editor Lucifer: As Elmina has called for facts and arguments on the question of Spiritualism, I send her a few facts that came before me some years ago when investigating that subject.

There was a few years ago, in an adjoining State, a certain "medium" who could get writing by merely touching a piece of paper and small piece of pencil. Then the person whom she was entertaining could take the paper and pencil, lock up in an empty stand drawer, and in a few seconds or minutes a sharp rap or two would be given, and on unlocking the drawer a message would be found written, purporting to be done by a spirit. The message would invariably be from her own friends that had passed over.

Again at the request of any one present, many articles, such as shoes, hoop skirts, and many other light articles were thrown across the room. The size of the room was about 16 feet square, and all the furniture in the room was a bed, a wash-stand and two or three chairs. There were present four persons besides the medium and her husband. The "seance" was held in a well-lighted room without any cabinet, curtains or screens. The messages themselves amounted to very little, really seemed very common-place.

Though having seen a great deal of so-called "spiritual phenomena," yet I am just as much of a sceptic as aunt Elmina is. Yet I do not believe that all mediums are frauds and cheats.

If a ghost should come down from the skies and board with me a week or two and let me get acquainted with his or her ghostship, then perhaps I would believe in spirits.

There is certainly better work for humanity to do than hunting for ghosts and gods.

If said ghosts and gods want us to know their existence let them hunt us.

A. Friend.

Church-and-State.

Editor Lucifer: I have read your paper for some time and received material aid from the same, in an independent or inter-dependent course of study which I am trying to pursue. Like many others, I am surrounded by unfavorable conditions, yet believe that freethinkers should do all they can, consistent with reason, to advance human rights, by showing the fallacy of gods, ghosts and devils, and the evils of that creature, Church-and-State. Your numerous contributors, and the vast area over which they are scattered, plainly show the progress of light and that the power of priestcraft is fast disappearing.

What looks more foolish to a rational human being than a man prostrated before an audience with eyes shut, telling god how, where and when to send his blessings down, I cannot conceive. The preachers say god is all good, just, and powerful,—does all things for the best, and yet they have the idiotic gall to dictate to god, and tell him what he should do. This is proof in itself that Church-and-State must fall, as ignorance and superstition are its only pillars.

Shoveler.

Hubbard, Minn., Dec. 10, '88.

Facts for the Curious.

The oldest rose bush in the world is said to be in Hildersheim (Germany). It is trained against an old church and its main branch is as large as a man's body. It is over 800 years old.

Geo. Turner tells of the island of Naqufetau, one of the islands of the Pacific, that infanticide was the law of the land, and only one child was allowed to a family. Under special circumstances, by paying a fine, a second one might be allowed to live.

C. Abbot says the Opossum does not really "play possom," and that its supposed power of feigning death is the result of paralysis from fear.

Elmina.

Editor Lucifer: *Dear Sir:*—I cannot see any reason for your persecution—please send me the articles complained of along with bill for same. Your paper is not one sided, being liberal, and your tone is certain so no one can be misled, and as an old newspaper writer I commend to all broad minded men Lucifer. I wish you success.

Yours very truly,

M. A. Martin.

Malone, N. Y., Dec. 10, '88.

TO REFORMERS

And Co-Operators.

If the term Free lover, Anarchist, Co-operator, Communist, Socialist, Christian, Pagan, or other, may be applied to those who seek to enjoy nothing at another's cost and who will openly and somewhat critically trace all their wants to the sources from which they are derived and try to demean themselves accordingly, I shall be glad to furnish such conditions as I am able for a home in which a few kindly and thoughtful of such may not only enjoy the good of practically living their profession, so far as legal limits will allow, but, which is of more import, of showing the use and beauty of our system to others that they may be induced to adopt it also.

I have the use here of a good unincumbered farm of two hundred acres, which is fairly equipped with buildings, stock, tools and cash, the fruits of which I wish to devote to the practical realization of enlarged and perfected homes, so much needed and looked for, but which on paper alone, has been and may ever be, a matter of tantalizing doubt and dispute.

Nothing that is of importance in the proposed arrangement, however, is to be left, as it were, at loose ends; and the lazy, the uncultivated, the unprincipled and the adventurer of any name, need not apply.

As relates to those matters which the courts of law may be appealed to to settle, complete contracts will be drawn and executed before any actionable liabilities are assumed. It is thus that all parties may know their exact legal limits. While I do not believe in compulsion, I must not open the way by which I may be involved in legal complications by those who may creep in, throw off their disguise and appeal to the law for their own individual or other selfish end.

As this is not a money making scheme, no cash or other property whatever is required to be brought in in consideration of what I may furnish. Productive capability for sustenance in its proper order supplies the places of all other material wealth.

Letters of inquiry and application mailed by those who justly think themselves qualified, as above, will reach here and be replied to in some way if addressed to me at Coleta, Whitesides county, Illinois.

Joseph Anthony.

A CONCISE HISTORY

OF THE GREAT

Chicago Trial.

Condensed from the Official Record.

Price.............35cents.

ELMINA'S ADVERTISEMENT

Sexual Physiology for the Young, cloth, 50 cts.

Science in Story, a comic, amusing, scientific and sensible story, cloth, illustrated, $2.

Plain Home Talk, the cheapest book in the world and full of hygienic information, 1000 illustrations, $1.50; Health Hints, 25 cts. These four are by Dr. E. B. Foote.

Tokology, the best book for maried women. Parturition without pain, and all manner of information neede dy wife and mother. 25 colored illustrations, $2.

Diana,—the bone of contention. Sexual advice for the married. 25 cts.

Special Physiology for Girls $1.

Special Physiology for Boys. $2.

Origin of Life, (just splendid), by Dr. Hollick, $5.

The Truth About Love, (very radical), $2.

A Revelation in Sexual Sci nce, 25 cts.

And any other Physiological or Liberal book, at publisher's prices.

Address, Elmina D. Slenker,
Snowville, Virginia.

THOMAS JEFFERSON

—AS AN—

INDIVIDUALIST.

An outline of his Political Principles by which the Sharp Contrasts between them and the dominant ideas in the Government of to-day is clearly shown. Agent vs. Governor. The Tyranny of the Majority, etc., etc.

Read it, and learn what "Jeffersonian Democracy" means. By Gen. M. M. Trumbull. Price, single copy 6c.; two copies 10c; per dozen, 50c; per hundred, $3.50

AN OPEN LETTER.

COMMON SENSE ON THE

Sexual Question.

By H. W. BOOZER.

We have just received a good supply of this popular and meritorious little work, and hope to dispose of them soon to our truth-seeking readers. Price 10 cts. Lucifer, Valley Falls, Kansas.

A Trinne Lecture

ON THE

TRIPLE GREAT POWERS;

ENTITLED

The Power of Labor.
The Power of Money, and
The Power of Government.

By SAMUEL CROCKER.

Price,..............................25 cts.

THE ORIGIN OF THE BIBLE.

By J. WHITTEMORE, M. D.

Price,...............................10 cts.

THE LAW OF POPULATION

Its Consequences and Its Bearing Upon Human Conduct and Morals.

A book which has had an immense circulation and which is of inestimable value to every thinking man and woman. Price, 30 cts

FREETHOUGHT

A Liberal Journal.

Published Weekly at 504 Kearney Street,
SAN FRANCISCO, CALIF.

Editors { Samuel P. Putnam, *President American Secular Union.* Geo. E. Macdonald, *Formerly with the N. Y. Truth Seeker.*

Mr. Putnam is lecturing in the Pacific States and his "News and Notes" of travel are an interesting feature of the paper.

Subscription rates: *One copy one year, $2; two copies one year, $3; three copies one year, $4; four copees one year, $5.* ***Sample copies free.***

PUTNAM & MACDONALD,
504 Kearney St., San Francisco.

FREE FOR 10 WEEKS! READ THIS and answer, or place in hands of some one who will. "The Banner of Life" and "Home Physician" will be sent free to the first person from each town or post office in the United States, who will send us the names and addresses of at least five persons who are *spiritualists.* Try it. IF YOU ARE SICK, and suffering from any disease, chronic or otherwise, send particulars and stamp for reply, and see what can be done to cure you. MAGNETIC REMEDIES have effected thousands of cures; send name and address of some friend who is sick. It may save his life. SEALED LETTERS addressed to your spirit friends will receive prompt reply. To obtain one free write for particulars. SEND FOR remarkable cases, opinions of press and personal recommendations. REFERENCES.—Lack of space forbids but a limited number; by permission we refer to L. H. Austin, Lumberman; C. C. Howell, Attorney; Richard A. Rounds, Farmer; L. V. Moulton, Patent Solicitor and Mechanical Expert, all of Grand Rapids, the home of the Editor. ONLY 50c PER YEAR. Address "Banner of Life," 29 Canal St., Grand Rapids, Michigan.

THE PRODIGAL DAUGHTER,

—OR—

The Price of Virtue.

By Rachel Campbell.

The Greatest Little book of the Century. A fearless uncovering of Social Ulcers. This pamphlet goes right to the heart of our Moral and Sexual Ills. Price, 10 cts.

TO SELL.

Dear Friends: I have quite a number of Susie H. Wixon's books to sell:

"All in a Life Time."

I never sell a book that I do not think will do good and help the buyer.

This is a Liberal Novel, and as a picture of real life is just splendid. Susie has been a writer and lecturer among Liberals for years and years, and I feel it a privilege to help get her valuable book into the hands of Liberals.

Nothing can be nicer for a Christmas gift for mother, sister, wife or friend. Price $1.50, and of this I will donate twenty cents on each order to Dime Defence Fund, in the name of the purchaser to the books.

Postal notes or stamps taken, but *Register* all money. Who comes first? Address:

Elmina D. Slenker,
Snowville, Pulaski Co., Virginia.

J. H. SHULER,

AT SOLKER'S OLD

STAND ON BROADWAY.

Has a large Stock of

Furniture!

For Spring and Fall trade. Full supply of Coffins always on hand, and hearse to attend funerals. Terms as low as the lowest.

The Political

SEPARATION of CAPITAL and LABOR.

By SAMUEL CROCKER.

Price,..............................25 cts.

Books

The following is an incomplete catalogue of the books offered for sale by us, and now in stock. Most of these are such as we can endorse and recommend. The rest, while containing matter to which we dissent, are nevertheless valuable for reference, for comparison, or as showing the "Spirit of the Opposition." Our book trade is an important adjunct to the publication of Lucifer, and for raising the necessary funds to defend our rights as publishers in the courts. We therefore respectfully and earnestly ask our friends who may be in need of reformatory books, to order them of us, whether we advertise them or not. Our arrangements with publishers is such that we can supply all orders with promptness and dispatch.

The Law of Population, its Consequences and its Bearing upon human conduct and morals, by Annie Besant — 30

An Open Letter. Common Sense on the Sexual Question. H. W. Boozer. — 10

The Better Way, A series of suggestions on the sacred subject of Sex "Come Let Us Reason Together" — 25
This book should be widely read.

Cupid's Yokes; by E. H. Heywood. — 15
Mr. Bennett served thirteen months in the Albany (N. Y.) penitentiary for sending this book through the U. S. mail, for which "offense" Mr. Heywood was himself also imprisoned in Dedham jail. Everybody should read it.

The Radical Remedy, by Dr. E. B. Foote, Jr. — 25
☞ One of the very best of late contributions to the Population Question.

Plain Home Talk; by Dr. E. B. Foote, Sr. Price, — 1.50
☞ Every man, woman and child should read this most excellent medical work.

Health Hints and ready recipes; by E. B. Foote, Jr. — 25
Every housewife needs this little compendium of domestic science.

Medical Good Sense: by Dr. T. R. Kinget. — 1.00
This is an excellent work on the subject of which it treats.

English Policy the Bane of the World; by Jesse Harper, — 10

Watered Stock: What is meant by it clearly explained; James Vincent, Sr. — 5

Money Considered from the standpoint of Law, Science, History, Reason, Erasmus R. Baker, — 25

Usury! And Present Issues; two lectures by Prof. C. Vincent, — 25

A Lay Sermon, by Robert G. Ingersoll — 06

Social Problems of To-day, or, the Mormon question in its economic aspects. A study of co-operation and arbitration in Mormondom, from the standpoint of a wage-worker; by a Gentile, — 20
A marvel of cheapness.

Economic Equities. A Compend of the Natural Laws of Industrial Production and Exchange; by J. K. Ingalls; — 25
This pamphlet should be put into the hands of every truth-seeking man and woman in the world.

The Financial Problem, Its relation to labor reform and prosperity. The principles of monetary science, demonstrating the abolition of interest to be unavoidable; by Alfred B. Westrup — 15

Our Natural Rights, by Thomas Ainge Devyr — 25
"The Odd Book," published first nearly a half century ago.

An Essay on the Ownership of Land, showing its probable origin, growth, and its evil tendencies, and why it should be discontinued, by James Beeson — 10

The Irrepressible Conflict, or, the Battle Between Rich Robbers and Poor Producers, by Moses Hull — 15
Mr. Hull is always a vigorous writer,

The Decay of Institutions, or an Argument proving that progress is a fundamental law—that paradise is ahead, not in the past, by Moses Hull — 10
Among the author's best.

Ballot Bosh. The theory of the "People's Government" Demolished, by Alfred Cridge. 2 copies for — 5

August Spies' Autobiography. His Speech in Court, notes, letters, etc., etc. Cloth, 65 cts; paper — 25

Speeches of the Eight before the Cour , — 30

Lum's History of the Great Chicago Trial, — .35

Anarchism: A. R. Parsons, paper, 50c, clo. — 1.00
Written just before his legal murder,

Facts: a masterly summary, by Leon Lewis, — .10

Self-Contradictions of the Bible. — 15
In this work there are 144 propositions proven both affirmatively and negatively without note or comment.

Romanism, or Danger Ahead. The reason why a good Roman Catholic cannot be a good citizen of the United States, by A. J. Grover. Price, by special arrangement with the author, reduced to — 30
There is much sound truth in this finely printed pamphlet of 101 pages.

The Idea of God and the Religious Aspects of Spiritualism. Dr. Whittemore, — 15

Origin of the Bible, Dr. Whittemore. — 10

Views of the Summer-Land, or, Poems of Rev. Asa Warren. Paper, 25cts., boards, — 40

Sketch of Moses Hull, by Fides et Justitia — 5
This is a very entertaining sketch of the life and work of the renowned speaker, debater and writer whose name and portrait are upon its title-page.

WILLIAM DENTON'S PAMPHLETS.

Be Thyself. Man's Rights. Garrison in Heaven. Sermon from Shakspeare's Text. Who are Christians? Man's True Saviors. Orthodoxy False, Since Spiritualism is True. The Deluge in the Light of Modern Science. Common Sense Thoughts on the Bible for Common Sense People. The Pocasset Tragedy The Legitimate Fruit of Christianity. What Is Right? The God Proposed for our National Constitution. Is Spiritualism True? Christianity no Finality; or Spiritualism Superior to Christianity. Each, — 10

Our Common Cause, by N. K. Pearson — 25

The Darwins. A radical romance; by Elmina D. Slenker — 60
A good story.

Utopia, or the History of an extinct Planet, Psychometrically obtained, by Alfred Denton Cridge — 20

Irene; or, The Road to Freedom. Sada Bailey Fowler, — 1.00

What's To Be Done? N. G. Tchernychewsky. Paper, 35 cts; cloth, — 1.00

E. C. WALKER'S WORKS.

Prohibition and Self-Government. Their Irreconcilable Antagonism. — 10

Practical Co-operation, — 10

Bible Temperance. Liquor Drinking Commended, Defended, and Enjoined by the Bible, — 10

Love and the Law. Per doz., 20c; per 100, $1.15, 2 copies, — 05

The Nine Demands. 5 copies — 5

LUCIFER'S OWN PUBLICATIONS.

Autonomy, Self-Law: What are its Demands? A brief exposition of the basic principles of Individualism in its relation to society and government, by M. Harman — 10

Autonomistic Marriage as viewed from the standpoint of law, justice and morality, To the "outraged" Christians of Valley Falls, Kan. by John R. Kelso. Per dozen, 35c, each — 5

Autonomistic Marriage Practicalized, two copies, — 5

Kansas Liberty and Justice. E. C. Walker's third letter from jail, 2 copies — 5

Hints About the Teaching of Natural History, by a Proletary — 10

Essays on Death and Funerals. Being a Collection of Facts and Ideas, Original and Selected, Referring to Death and Funerals, or Burials. Part III.—Respect for the Dead, etc., etc. By Joseph Henry. — 25.

Thomas Jefferson as an Individualist. M. M. Trumbull; 2 copies 10c, 50c. per dozen, each, — 06

Leaflets—Embryology, and Social Problem, 10 cts per doz., per 100 — 60

The Social Evolution 5c per doz., per 100 — 30

Interest, Money, 5c per doz., 100 — 30
Just the thing for free distribution.

Spies Speaks.

Auto-Biography of August Spies. With portraits of Spies and Nina V. Z. Spies. Ninety-one octavo pages. Price, paper 25cts, Cloth, 65cts.
For sale here.

You can aid us and at the same time save money to yourselves by sending your

JOB PRINTING

TO THIS OFFICE.

Enclose a sample of what you want, and we will convince you that it is to your interest for you to send us your work.

Don't Get Married

UNTIL YOU HAVE READ

IRENE; or, THE ROAD TO FREEDOM.

The "Uncle Tom's Cabin" of Woman Slavery. The Most Wonderful Love Story Ever Written. An Encyclopedia of Heart History. A True Tale of Slave Life—Not of the Black Slave of Long Ago, but of the White

SLAVE OF TO-DAY:

The Marriage Slave. *The Wage Slave.* *The Free Love Slave*

A Startling Exposure of our present inhuman Social System, showing the fetters thrown around the true expression of love. And the thraldom to which woman has ever been subjected in the love relation, both in and out of marriage—with suggestions whereby a more natural love life may be made practical, with greater freedom for woman and better conditions for parentage, more in accord with the important laws of Heredity; and whereby the toiling millions may be emancipated from the wage serfdom to which they are now subjected.

A wide-awake book by a wide-awake woman, a resident of Philadelphia, who has been behind the scenes and knows of that which she writes. 312 large pages, new type, good paper handsomely bound in cloth. Price, ONE DOLLAR. For sale at this office. With every book now sold there will be given a new and very fine likeness of the author (a photo electrotype, usual price 25 cents.)